Imprimatur,

Oct. 28. 1689.

Z. Usham, R. P. D.
Henr. Episc. Lond.
à Sacris

Imprimatur,

Oct. 28. 1689.

Z. Isham, R. P. D. Henr. Episc. Lond. à Sacris.

A

SERMON

Preach'd to the

Protestants of Ireland,

In and about the

CITY of *LONDON*,

AT

St. *Mary le Bow* in *Cheapside*, *Octob.* 23. 1689.

BEING

The Day appointed by Act of Parliament in *Ireland*,

For an

Anniversary Thanksgiving

For the

Deliverance of the Protestants of that Kingdom, from the bloudy Massacre and Rebellion begun by the *Irish Papists*, on the 23d of *October*, 1641.

By His Grace the Archbishop of *TUAM*.

LONDON,

Printed for *Robert Clavel*, at the Peacock in St. *Paul's*-Church-yard. 1689.

A

SERMON

Preach'd to the

Protestants of Ireland,

In and about the

CITY of LONDON,

AT

St. Mary le Bow in Cheapside, Octob. 23. 1689.

BEING

The Day appointed by Act of Parliament in Ireland,

For an

Anniversary Thanksgiving

For the

Deliverance of the Protestants of that Kingdom, from the bloody Massacre and Rebellion begun by the Irish Papists, on the 23d of October, 1641.

By His Grace the Archbishop of YORK.

LONDON,

Printed for Robert Clavel, at the Peacock in St. Paul's Church-yard. 1689.

To the Right Honourable

Sir T. Pilkinton,

LORD MAYOR

OF THE

CITY of LONDON.

My LORD,

THE *City deserves all the Acknowledgments that we can make; she not only* weeps and rejoices *with us, when we do so, but helps us to rejoice also, by refreshing the Bowels of many that are ready to perish; and while we so freely reap of her* Temporals, *it is but just that we sow unto her of our* Spirituals, *in hearty Prayers to God for her, that as by her publick and private Charity she is entituled to the Character of the* Good Man, *who, the Psalmist says,* is ever mercifull and

liberal, *so she may inherit the blessing*, that her Righteousness may remain for ever, and her seed be blessed.

Your Lordship having, with the Shoriffs, and several of Your Brethren, honoured my poor Countrey-men, and Fellow-sufferers, with Your Presence on our solemn Anniversary, this Sermon is made publick at Your Lordship's instance, as an argument of respect to Your Pleasure, and testimony of Gratitude to Your Lordship, and the City, in the name of my Brethren, the Protestants of Ireland, *as well as of,*

My Lord,

Your Lordship's most obliged,

and most humble Servant,

IO. TUAM.

A

SERMON

Preach'd to the

Protestants of IRELAND.

In and about the

CITY of LONDON, &c.

Psalm 102. 13. *Thou shalt arise, and have Mercy upon* Sion; *for the time to favour her, yea, the set time is come.*

WHo was the Pen-man of this Psalm, we are not much concern'd to enquire; the Style and Composure of it very well answers the Title it bears; 'tis *a Prayer of the afflicted, when he is overwhelm'd, and powreth out his complaint before God*; and is reasonably supposed to be indited by some devout Person of the Captivity, in the dawning of their Deliverance; and the words of the Text are the key that opens and leads into that Exposition, and so may afford us an occasion of Meditation, either upon the dark or bright side of Providence, upon the sad Subject of the present State of the Church and Kingdom to which we belong, or the Mercies formerly vouchsafed, or now hop'd for, from the same Gracious and Almighty Conduct, which both

both *hath, and doth, and we truſt will ſtill deliver us* from thoſe unreaſonable men, who have twice, in the memory of many yet living, and of ſome that hear me, ſhewn their irreconcilable hatred, both of our Religion, and our Nation; in Robbing, Plundering, Murthering, and Baniſhing ſuch as liv'd Peaceably, Nighbourly and Hoſpitably with them; and all this for no other Reaſon, but becauſe *after the way which they call Hereſie, We worſhip the God of our Fathers*; or, becauſe we adhere ſo firmly to the Intereſt of this Kingdom, from whom we have learned both our *Language*, and our *Catechiſm*; whoſe Bloud is in our Veins, whoſe Speech is in our Mouths, and whoſe Faith and Worſhip is in our Hearts; whoſe kindneſs to us has coſt them ſo much to defend and to relieve us, and for whoſe preſervation they are ſtill ready to ſpend, and to be ſpent, not only in Eleemoſynary Charities, but National Aſſiſtences, *in the publick Style of Life and Fortune*, for our Reſtauration.

And on this account our State differs ſo much from that of the *Jews*, repreſented in this Pſalm, that the Text may not ſeem well choſen; for we do not *ſing the Lord's Song in a ſtrange Land*: We are here Exiles indeed, but not Captives; while our poor friends left behind are Captives, though not Exiles. We are not gall'd with any taunting or reviling Speeches: The *Songs of Sion* are not matter of profane Mirth and Drollery, but of Devotion; and we are encourag'd, and honour'd by a full and ſolemn Preſence of the *Authority of this Great City*, which is come hither, to magnifie the Lord with us, in the Celebration of the days of our *Purim*, and to praiſe him for our Deliverance from that bloudy Maſſacre deſign'd againſt *All*, and with cruel and barbarous Circumſtances acted upon many, many Thouſands of the Proteſtants of *Ireland*; beginning on the the 23d of *October* 1641, by the bloudy and mercileſs Papiſts of that Kingdom.

A Day

A Day, never to be forgotten, being turn'd from *ſorrow to joy, and from mourning into a great Day of Feaſting, and ſending Portions to one another, and Gifts to the poor*, Eſth. 9. 22. A Day, which by Gods Providence, turned the evil upon the Contrivers, ſo that *Haman* and his *Sons* were hang'd upon the *Gallows ſet up for* Mordecai. A Day, appointed (as the *Fifth* of *November* here, for the *Gun-powder Conſpiracy*) by Act of Parliament there, with ſpecial Offices and Prayers for the Service, that it may be *remembred and kept throughout every Generation, that the Memorial of it, ſhould not periſh from our Seed.* But a Day now deſecrated and profaned, and the Act whereby it was appointed, repeal'd by thoſe, who inſtead of building, pull down the Tombs of the Prophets they ſlew, as if they either denied the fact, or approved the doing it; the firſt of which, they may do, with as much truth, as the latter with juſtice; but for whatever Reaſons it is, that they have taken off this Record and Monument of their Rebellion, it is notwithſtanding written in a Book, where nothing but Repentance, through *his Blood, that ſpeaks better things*, can wipe it out, and which I heartily pray God to grant them. Since without that, in vain do they waſh their hands like *Pilate*, from the Blood of the Innocent; in vain, do they proteſt againſt the *Fact*, ſo *Notorious*, ſo *Infamous* to the World.

For, *O thou Enemy*, tho' thou now Writeſt after the firſt Copy, as *Draco* did his Laws in Blood, tho' like the great *Abaddon*, thou burneſt Countries, and *deſtroyeſt Cities, and their Memorials may periſh with them. Yet the Lord ſhall endure*

for ever, he hath prepared his Throne for Judgment. When he maketh Inquiſition for Blood, he will remember them that ſhed it, and not forget the cry of the humble. Pſal. 9. 6, 7, 12. God will not always ſit as an unconcern'd Spectator, for he ſeeth that *His Day* is coming, and he will ariſe and have mercy upon *Sion*, when the ſet time is come.

The *Pſalmiſt*, here ſeems like a man broken out of a Cloud, that had paſt the Pikes of many difficulties; that after a long Siege,& many Storms, being ſcarce able to reſiſt another Aſſault, by the *Evidence of things not ſeen*, diſcovers a ſeaſonable ſuccour approaching for his Relief: Where we may obſerve his *Senſe* and his *Faith*.

1. His Senſe of his preſent Condition, ſet forth with great variety and Life of Expreſſion, he dreſſes himſelf with all the Metaphors of ſorrow, and ſharp reſentment, borrowing ſimilitudes from ſuch things, as beſt expreſs a very melancholy and hopeleſs Eſtate, from the *burnt Hearth*, and the *vaniſhing Smoak*, and *withered Graſs*; from the Inhabitants of Retirement, and deſolate Places; the *Pelican in the Wilderneſs*, the *Owl in the Deſart*, and the *ſolitary Sparrow on the tops of Houſes*. He ſees none, but Enemies wagging their Heads, ſcorning and reproaching him; enraged even to fury and madneſs, and ſworn to his Deſtruction, upbraiding him with his ſufferings, and the cauſe, for which he ſuffered; ſo that he ſtands like the Church, bewailing her ſelf in the *Lamentations* 1. 12. of which there is too lively a Copy in our Country at this time; *Is it nothing to you, all ye who paſs by, behold and ſee, if there be any ſorrow, like unto my ſorrow, wherewith the*

Lord

Lord hath afflicted me, in the Day of his fierce anger? And this was the very ſting of his affliction, he complains not ſo much of what he felt, as he grieved that God was diſpleaſed. *I have eaten Aſhes like Bread, and mingled my Drink with weeping, becauſe of thine Indignation and thy Wrath,* as a Child that receives Correction kindly, fears not ſo much the puniſhment, as his Fathers anger; weeps not ſo much for the ſmart of the Rod, as he melts for grieving a tender and indulgent Parent. Such was the Condition of the *Pſalmiſt*, and his *deep Senſe* of it: But where Senſe fails and leaves us deſtitute, Grace comes in as a preſent help, which we may next conſider.

2. *The Triumph of his Faith.* For if Nature will return into the boſome of our Earthly offended Parents, Grace and Compaſſion will more freely and fully flow from the Bowels of the Heavenly and Eternal Father. *I know that my Redeemer liveth,* ſaith *Job*; *and thou ſhalt endure for ever,* ſaith the *Pſalmiſt*; thou art an Eternal Spring of Life and Comfort, and tho' *my days are like a ſhadow that declineth,* yet in thy Light, I ſhall ſee Light. *For thou ſhalt ariſe,* &c.

That then which ariſes from the Text for our Inſtruction; is,

1. That tho' God may ſuffer his Church and People to be ſometimes in a ſuffering and low Eſtate, yet he will in the beſt and fitteſt time, relieve and reſtore her.

2. That the belief of, and dependance on his Providence, is in all ſuch afflictions, the greateſt Joy and Comfort.

The First of these has two things to be considered in it: The *Affliction* and the *Deliverance*.

1. The Church and People of God may be, and often are in a low and calamitous Condition. That outward Splendor, and worldly Pomp, should be a note of the True Church, seems a Solecism in the Faith of those that believe in a *Crucified* Saviour. 'Tis the Doctrine of the *Alcoran*, and possibly it will not long be so, but it is not of the *Bible*; it might be the Faith of *Porphyry* & *Celsus*, & the Enemies of the Cross, but we have not so learned Christ, who know the Captain of our Salvation was *Consecrated* by suffering: And did they of the *Roman* Church remember from whence they are fallen, they would change their Note, for if that Church was true, when so Famous for her *Martyrs* and *Confessors*, the Splendor of the present, is no certain Mark of her being so. Their outward State seems as different as their inward Faith, or their Manners: Let that Church, that has not suffered, stand forth, that we may see her climb alone into Heaven, let her cast stones at those Churches that have, that She may even thence, be convinc'd of sin, since all *that will Live Godly*, have, or shall *suffer Persecution*; being thereunto appointed; as Exercises of their Graces, Trials of Faith and Patience, Sincerity and Love to God, Chastisements for her Failings, Medicines for her Infirmities, and Means and Instruments of her Triumph. No priviledge can secure those that sin, from suffering, if God has not wholly cast them off as incorrigible; being *Abrahams* Seed, and the *Temple* of the Lord; being *Vicars* of Christ, and *Successors* of his Apostles, will rather aggravate both the sin and punishment of them that are so, or call them-

themſelves ſo, when they are not; nor would this ſeem ſtrange, if we conſider the Churches ſins, or the advantages of affliction, how juſt the Puniſhment, how ſanative the Medicine.

1. Her Sins, are more provoking than others, and reflect greater Diſhonour upon God and His Government, and preſidency in his Church, as if he were the *Patron* of Sin, or *Reſpecter of Perſons*, allowing that in her, that He puniſhes in others? Her Sins are againſt more Light and clear Conviction, and he that *teacheth man Knowledge, ſhall not he puniſh?* . They are Affronts of greater Love, and Grace, and Violations of the expreſs *Covenant*, by which they become *his* People: And therefore, the nearer any draw to him, the more ſeverely will he correct them. *You only have I known, ſaith the Lord*, Amos 3. 2. *Of all the Nations of the Earth, therefore will I puniſh you for all your Iniquities.* Judgment ſhall begin at his own Houſe, that being Chaſtned of the Lord, it may not be condemn'd with the World. Which leads you to Conſider,

2. The Advantages the Church may receive by Her Afflictions. I ſhall name but a few of many. As,

1. Affliction is a great Inſtrument in the Reformation of our Morals, and 'tis a great Help to Devotion. *When he ſlew them, then they ſought him, and turn'd early, and enquir'd after God.* It humbles men under the mighty Hand of God. *When thy Judgments are in the World, the Inhabitants of the Earth will learn Righteouſneſs.* It opens the Eyes, and calls forgotten Sins to Remembrance. It embitters Repentance, by cauſing

ſing ſad Reflections on the Fuel their Sins have brought to the common Fire, how far they have join'd in the *National Sins*, and contributed to the *National Judgments*.

2. Affliction in the ſame common Cauſe, diſpoſes men to mutual Compaſſions. It ſweetens the bitterneſs of Zeal and Livor. It makes us ſet a greater Value on *Charity*, and eſteeem it a *more excellent Way*, than Parts, or Gifts, or Notional, or meer Ritual Religion. It lets men ſee the Folly and Miſchief of Contending about *Opinions*, that may be, or may not be aſſented to, without Prejudice to the *Faith*, or about *things* that may be, or not be done, without Prejudice to the *Unity* of the Church. That we muſt *bear one anothers Burdens*, and remit even of our *Rights* for Peace ſake. That as on the one ſide, the Church ſhould not make too much Uſe of that Power, which undoubtedly She has, of determining the Circumſtances of Worſhip. On the other, Her Children muſt not uſe the Liberty, which undoubtedly they have in the *Common Charter* of Chriſtianity, to *cloak* their *Diſobedience* to ſuch *By-Laws*, as are thought expedient by Governours in the Fellowſhip or *Communion*, of which they are, or by the *Lot of Providence*, ought to be Members: That ſo, both may meet in that *Temper*, that may heal the *Schiſm*, and unite all that agree in the *Common Faith* eſpecially, ſo entirely, that by Her Beauty and Order, the Church may become *Terrible as an Army with Banners*. This is a Duty, which our late common Danger ſadly convinc'd moſt Men to be very neceſſary, and as there is no doubt of the Fatherly

therly Condeſcendings, and Indulgence of one ſide, ſo it is to be hop'd, the other will not remove further, and riſe higher, or be like froward Children, whom nothing will pleaſe, but the Rule and Government of the Family in their own way. And ſince we ow'd our Diſpoſitions to Peace, to our Afflictions, let us have a Care, if we ſo ſoon forget the Leſſon we had almoſt learn'd, that we provoke not God's Judgments, to teach us it again, by the ſame *Diſcipline*; and let all ſee, to our ſhame, that *Proteſtants* will be no longer quiet, than the Rod is on their Backs: That while the Storm blows, or the *Roman Eagle* is in the Air, the Chickens will flee to the Covert, and take Sanctuary in that *Church*, which, as the *King* in His late Gratious Speech, as truly as *gratiouſly* ſaith, *is one of the greateſt Supports* of the *Proteſtant Religion in general*, and which would, to juſtifie His Royal Word, as well as for other Reaſons, gather all the Parts of it under her *Wings*, as a *Hen* doth her *Chickens*, *but they would not*: But as ſoon as the Sun ſhines, and the Bird of Prey is remov'd, too many begin again to ſcatter and divide, and quarrel, as if they would pick out their *Mothers Eyes*, and then one *anothers*. But if nothing but Affliction, will make us in Love with Peace, and with one another, for my part, I think it ſo great a Duty, ſo much a greater Bleſſing, than any outward Enjoyments, that I ſhall call for it, and pray for it. Welcome *Affliction*, and welcome *Perſecution*; nay, which I thought I ſhould never ſay, welcome even *Popery*, that will *infallibly* bring both; but welcome as a *Viper*, only becauſe it brings with it, an *Antidote* for its own *Venom*.

3. As the Churches Sufferings diſpoſes Men

to

to Charity, and to deſpiſe thoſe ſmall things, in which they differ'd, ſo it is an Occaſion of ſettling, and rooting their *Faith* deeper in thoſe Articles, in which they agreed, and ſtrengthens their Reſolution of continuing in it: For as it is natural to enquire, when we ſuffer, whether the *Faith* be worth the *earneſt Contending for*; they then diſcern a New *Light* ſhining upon it, and opening their Underſtandings; diſcover many *New* Arguments, and more Force in the *Old*; and thoſe Doctrines approve themſelves to their *Judgments*, which before they took much on *Traditionary* Truſt; ſo that they value their Religion, and thoſe that teach it, much more, than before; and diſcern more Errours, and more Capital Ones in their Adverſaries. They did not think either their Superſtition, or the Men, half ſo bad. They did not think their Worſhip was ſo foppiſh and impure, till they ſaw it with their Eyes; what *ſapleſs* Prayers, and how ill directed, they uſed, in Compariſon of their own *rational and edifying* Service, dedicated to God alone. How little they were to be truſted in expounding *obſcure* Texts, that obſcur'd the *plain*, and *ſelf-evident*, they did not till then diſcern. They ſaw not at firſt, the *Tyranny* over Conſcience, deſign'd to be brought in, under the Pretence of *Liberty*. They were almoſt made to believe the *Paris Maſſacre* was a Fable, by thoſe that affirm'd there was no *Dragoon* Reformation in *France*. That the *Gunpowder Conſpiracy* was a Proteſtant Plot; that the Murders in *Ireland* were committed by the Proteſtants upon themſelves. They were almoſt perſwaded of their great *Moderation* in the Uſe of *Power*, till by the gnaſhing

of

of their *Teeth*, they ſaw their *Grinders*; and that they intended to eat up this Church, *as they eat Bread*, while in the Language of the railing Meſſenger from *Babylon*, they threatned to make it *feed upon its own Dung*. Since therefore it is good for us to be afflicted, ſince it is juſt it ſhould be ſo, let us not wonder, if any time it is ſo.

1. Let us not think ſtrange of the *Fiery Trial*, as if ſome *ſtrange Thing* happened to us, nor charge God fooliſhly, but rejoice in as much as we are *Partakers of Chriſt's Sufferings*, 1 *Pet.* 4. 12.

2. Let none add Affliction to the Miſerable, by cenſuring thoſe as greater Sinners, that are greater Sufferers than themſelves: Leſt in ſaying ſo, they *condemn the Generation of God's Children*. This was the miſtaken Rule of *Job*'s Friends, by which they condemned him of Hypocriſy. This was a falſe Meaſure under the Law, tho it promiſed external Bleſſings; as is affirm'd by *David*, *Pſal.* 37. and *Aſaph.* 73. Much more under the Goſpel, where our Saviour has rul'd the Caſe expreſly, and to our Point. *Luke* 13. 2. *Suppoſe ye, that thoſe* Galileans, *whoſe Blood* Pilate *mingled with their Sacrifices, were Sinners above all, becauſe they ſuffered ſuch Things, I tell you, nay; but except ye repent, ye ſhall all likewiſe periſh.* But if any ſhall be ſo ſevere upon their *Brethren*, let us take ſhame with, and as part of our Puniſhment, not returning the Crimination, but ſaying with *David*, *Pſal.* 141. 5. *Let the Righteous ſmite me, it ſhall be a Kindneſs; and let him reprove me, it ſhall be an excellent Oil, which ſhall not breake my Head: for yet my Prayer ſhall be in their Calamities*; and in their Proſperity too: That that Judgment begun among us, may never paſs over to this excellent Church, but that it may be ſtill a Refuge for the Oppreſſed in the Time

of Trouble; as in the *Mount of the Lord*, in which *Salvation* is to be seen. And that God would place a Ram for her in the Thicket, a seasonable Relief in every Distress.

Which brings me from the *Affliction*, to the *Deliverance*. Which is

The Second part of the Proposition I offer'd you. *That God will in his appointed and most seasonable Time, deliver his Church out of her Afflictions. Thou shalt arise, and have Mercy upon* Sion, *for the Time*, &c.

Where the Psalmist considers two Things.

First, The Deliverance it self.

Secondly, The Season and near Approach of it. *Set-Time is come.*

First, The Deliverance. *Thou shalt arise and have Mercy.* By arising, is meant God's bestirring himself, and going about some great Action, it is always to some great purpose. *Let God* [*arise,*] *and let his Enemies be scattered. I will* [*arise,*] *and set him at Safety. Arise and have Mercy.* 'Tis all Mercy, Spring and Stream, the Promise and Reward, no Merit of ours. No Word is so fulsom in a Creatures Mouth. There is Mercy in preserving the Church, the Children in the Fire, and *Daniel* in the Den. *'Tis of thy Mercy we are not consumed.* But *this* Mercy, is in delivering out of it; and 'tis the *Lord's* Mercy. There were good Advocates for the Church, *Nehemiah*, *Daniel* and *Ezra*; and *Cyrus* was a Gracious Prince, but he was but the Lord's Shepheard, he was but his Servant, *Isa.* 44. 28. *Whose Heart the Lord stirred up.*

Ezra

Ezra 1. 1. for this great Work. And therefore the Pſalmiſt expects not the Deliverance from him, but God, to whom Mercy and Salvation properly belongs.

We may here conſider two Grounds of the Pſalmiſt's Faith: The *Mercifulneſs* of God's Nature; and his *Promiſe* General or Particular.

1. The Mercifulneſs of the Divine Nature. 'Tis the Prime Attribute. God in Works of Mercy, is in his own *Place*, his *Throne*, his *Glory*, his *Delight*. 'Tis the moſt amiable and adorable Perfection. The Crown of his Majeſty, *Nulla ſine bonitate Majeſtas*. The Ground of the Creatures Worſhip, Repentance and Confidence. His *Immenſity*, *Omnipotence*, *Power and Juſtice*, are full of Smoak and Fire, too big to be conceived, too tremendous to be thought on, divided from his *Mercy*; we think of them with Confuſion and Amazement, and can no more come near them, than to the *burning Mount*. They may be for us, but they may be, and often are againſt us; but *Mercy* is ever on the Sinners ſide, a Friend to Miſery and Trouble. With what *Injuſtice* to God, and *Diſcouragement* to Creatures, do ſome Men repreſent him? as if he were the *Deſtroyer*, not the *Preſerver* of Men; as if he waited for Advantages againſt us, inſtead of waiting to be Gracious to us. Under the Shadow of this *Attribute* every diſtreſſed Creature ſeeks for Shelter, by a rational Direction. The *Ninivites*, Strangers to Revealed Religion, fled to it, and found Safety under its Wings, tho the *Time*, yea the *Set-Time* was appointed for their Deſtruction, and therefore there is more hope for *Sion*, even upon this Ground. But there is more yet: For,

2. The Pſalmiſt's Confidence was not built only on this General Foundation, but on God's Fidelity, his Juſtice to his Word and Promiſe.

1. There are the General Promiſes of Mercy to penitent Sinners interſperſt throughout the Bible, which it were endleſs to enumerate: by which it becomes as juſt with him to pardon Sin repented of, as to puniſh it, when it is not. The *Mercifulneſs* of his Nature moves him to make ſuch Promiſes; his *Veracity* and *Juſtice* to keep them. What a beating is there in his Heart, what a Struggle, when the Sins of his People force him to his ſtrange Act? *Hoſ.* 11. 8. *How ſhall I give thee up*, Ephraim? *how ſhall I deliver thee*, Iſrael? *viz.* to the *Aſſyrians*, their Enemies: *My Heart is turned within me, my Repentings are kindled together.* But this *Ephraim* no ſooner bemoans himſelf, but God's Bowels yearn over him. *Is* Ephraim *my dear Son? is he a pleaſant Child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill, therefore my Bowels are troubled for him.* Here's the Mercifulneſs of his Nature. *I will ſurely have Mercy upon him, ſaith the Lord*, there's his Promiſe to back it, *Jer.* 31. 20. And in the midſt of all his Judgments he ſtill remembers *Mercy*. God had often threatned the Jews, even to Captivity, and Deſolation of their Country, that they ſhould *pine away in their own and their Fathers Iniquities*, but yet, when their *uncircumciſed* Heart ſhould be *humbled*, and they ſhould accept of the *Puniſhment* of their Iniquity, he promiſes to remember his *Covenant*, and not caſt them away, neither abhor them to deſtroy them *utterly*; *For I am the Lord thy God*, *Lev.* 26. 39, *&c.*

But the Pſalmiſt had not only in his Faith a general View of the Promiſes, but ſeems to fix his Eye upon ſome ſpecial Period, when he ventures to tell God, that the *Time of Favour*, yea, the *Set-Time* is come, which was the laſt and perciſe Ground of his Faith in the Churches Deliverance. His Faith was not left at random,

dom, to guess by uncertain Signs and Prognosticks, the Time of the Accomplishment, but was led to it by a clue of special Determination of Seventy Years, to which God had limited the Time of their Captivity; and which being recorded, *Jer.* 25. 12. 2 *Chron.* 36. 21, 22. *Daniel* was instructed thereby to understand, that God would in that Time accomplish the Desolations of *Jerusalem*, Dan. 9. 2. At which Time accordingly, the Spirit of *Cyrus* was, to the wonder of the World, moved by him, who has the Hearts of Kings in his Hand, to fulfil what had been so long before propheſied of him.

So that having brought the Psalmist just to the Brink of the Deliverance, this may bring to your remembrance the second Point propos'd:

Prop. II.

That the belief of, and Dependence upon God's Providence over his Church, is in all Afflictions the greatest Joy and Comfort.

The very thoughts of this, put a new Air upon the Psalmist's Countenance. We shall discern and feel this more sensibly, if we consider a little, their Condition, in a few Branches. As,

1. Their great sollicitude on account of their Friends left behind in their Country. We find *Nehemiah* very anxious in this Point, *Nehem.* 1. 3, 4. And when he heard of their great *Affliction* and *Reproach*, he fell a weeping: He starv'd with them in *Prisons*, and pin'd with them in *Rocks* and *Holes* of the Earth. He heard the *Lamentations* in *Rama*, and saw *Rachel* weeping

ing for her Children, and refuſing Comfort, *Jer.* 31. 15. becauſe they were not.

2. The Concernment was greater for the Walls of *Jeruſalem* broken down, and the burning the Gates with Fire. This ſharpned his Sorrow, and accented his Groans. The ſupreme Paſſion was on the account of Religion; ſo that they often hung up their *Harps*, and ſet themſelves to weep by the *Waters of Babylon*, in the remembrance of *Sion*, where they received many Provocations, though they recommended themſelves to Favour, by all *peaceable Demeanour and Prayer* for the Government. For ſo the Prophet exhorted, *Jer.* 29. 7. *Seek ye the Peace of the City, and pray to the Lord for it; for in the Peace thereof ye ſhall find Peace*; Protection being the Ground of both. And if for the Peace of *Babylon* and their Enemies; ſurely they would do ſo, without a *Monitor*, for a *Nurſing Father and Mother* of their own Religion! But yet for all this, they endur'd many Inſolencies, ſuch eſpecially as touch a Religious Soul in the very Apple of his Eye; ſcoffing at their Religion, *Sing us one of the Songs of Sion*; and, *where is now thy God?* which went like a Sword into the Bones of *David*, Pſal. 42. 10.

3. A burning earneſt expectation of thoſe poor Creatures, for the Glorious Redemption, and panting after the Solemnities of their Worſhip, as the Hart after the Water-brooks, with the utmoſt vehemence and impatience.

1*ſt*, How joyful now muſt we imagine ſuch Men, when they ſee the happy Minute at the Door, and the Prophecies *teeming* to the Accompliſhment, in which they behold ſuch faithfulneſs in God to his Word! and how entirely does the fulfilling of one, make them taſte in all other Promiſes! How do they adore that wiſe

wiſe and over-ruling Providence, that appoints the *Times and the Seaſons*, and loſes no opportunity; that directs all the Turns and Viciſſitudes of Affairs! How do they wonder at the Conſpiration of ſecond Cauſes, all working together, and moral Agents moving in the uſe of their own Liberty, and yet carried on by a ſecret Byaſs, to bring about the Great *Plot* of Divine Wiſdom; ſo that it *infallibly* and yet *freely* comes to paſs. How theſe Things are reconcilable, when they thought to know, it may be too painful for them: But we ſee the Strokes and Intereſt of Providence in the Revolutions of the World, and are ſenſible of our own freedom. And however hard it is to comprehend, it is very comfortable to believe, and delightful to obſerve theſe Things.

2. But again, as they rejoice in the *Cauſe*, ſo they do in the Effect. Their Union with one another, as in the ſame Society, increaſes their Joy mutually; every Man rejoices not only for himſelf, but for his Brother, and for the *Community* of the Church. There are ſeveral Unions and Combinations among Men, but *Religion* has its Name for nothing, if it does not tye Men in the ſtricteſt Bonds to God and one another. There is a natural Unity in Humanity, a Political, a Matrimonial, an Unity in Blood, and in Friendſhip; but above all, and which I wiſh were in you all, there is the *Unity of the Spirit*, in the *Communion* of Saints; all other Societies are but *Corporations*, this is a *Confederation of Souls*. Such are Brethren, begotten of the ſame immortal Seed by the ſame Father, born of the ſame Mother, Jeruſalem *from above, the Mother of us all*, Fellow-Citizens, Travellers to the ſame Country, and Heirs of the ſame Promiſes, *Eph.* 4. 4. If then the Relation be ſo near, built on ſuch Foundations, the Endearments muſt be very tender, and the Joy mutual; and therefore to ſee *Jeruſalem in Proſperity all the days of ones*

ones Life, and Peace upon Iſrael, are eſteemed great Bleſſings, *Pſal.* 128. 4, 5. and the Pſalmiſt deſires no greater, *Pſal.* 106. 5. than to ſee the *good of thy Choſen, rejoice in the Gladneſs of thy Nation, and glory with thy Inheritance.* It is this mutual Complacency, that makes it ſo good and pleaſant a thing for Brethren *to dwell together in Unity,* to walk to the Houſe of God as Friends, and take ſweet Counſel together.

3. Their Deliverance was joyful for the wonderful manner of it. They did little more than *ſtand ſtill,* and ſee their own Salvation, ſo peaceably, yet ſo powerfully wrought, that they hardly believed their own Eyes; they were in St. *Peter*'s caſe, and thought they only ſaw a Viſion; *or were like unto them that dream*; but therefore was their Mouth filled with Laughter, and their Tongue with ſinging, *Pſal.* 126. 2.

The Difficulties they met with, made them only better reliſh the Mercy; there were many open Enemies, *Sanballat* and *Tobia*; and ſome falſe Friends, even of the Nobles of *Judah*, *Neh.* 6. 17. that correſponded with them, and hindred their return: But as a Woman forgets her Pain, for the Joy of the Birth, ſo did they, to ſee their Nation as it were brought forth in a day; and for the ſame reaſon this Church has occaſion to rejoice, which for a while *cried, travelling in Birth, and was pain'd to be delivered,* but at length *brought forth a Man-child to rule the Nations*; *and is caught up unto God and his Throne, i. e.* into Royal Government, *Rev.* 12. 2.

But what have I done! The Pſalmiſt in the Text ſtands but on the top of *Piſgah*, as I have brought him to Mount *Sion*; but the proſpect of the Promiſed Land is ſo near, that one may venture a little to antidate his Poſſeſſion, and I wiſh I could do ſo with you; but till then, there are two Uſes we are to make of this Doctrine, *Patience* and *Prayer*.

1. Since

1. Since God is ſo careful of his Church, there is not only great Ground of *Hope*, ſtrong Arguments of *Joy*; but alſo great Reaſon to be *Patient*. It is good therefore that a Man ſhould *both hope, and quietly wait for the Salvation of the Lord*, Lam. 3. 26

We have many General Promiſes, a whole Chapter full (*Iſa.* 54.) to the Gentile Church. *That no Weapon ſhall proſper that is lift up againſt it*; No, not the *Gates of Hell*, ſaith our Saviour; and what is ſaid to all, is ſaid to every part of the Church on the ſame Terms: And God's Providence hath hitherto ſo watch'd over the *Reformation*, that it ſeems his peculiar Care. And thô we and ſome others have by our Sins provok'd him for a *ſmall moment, and in a little Wrath to hide his face*; yet we doubt not but he will *gather us* with great Mercies, and *great ſhall be the Peace of his Children*, Iſa. 54. And many that are skill'd in *Prophetick Language*, think the Happy Day is not far, and Providence ſeems to favour the *Prognoſtications* they make: But in ſuch matters, it is Mens duty to wait for the Iſſue, and not to run out of Duty to accompliſh Prophecies; for God will do his own work; and thô he ſometimes ſerves himſelf of the irregular Actions of Men, to bring his purpoſes about, yet that is no juſtification of them.

Uzzah, by a well-meaning Zeal, kept the *Ark* from falling; but God was angry with him, and ſmote him. The Zeal did not juſtifie the irregularity of the Act, thô God made uſe of it to a good effect; but if the Effect be good,

I may rejoyce in that. Shall we be angry that the Ark is preſerv'd, and not worſhip before it, becauſe upheld by *Uzzah*? Let us patiently wait for Deliverance, and accept it, thô it be not wrought in the manner ſome Men would have it: If the Angel open the Door,(as he did for S.*Peter*) let us go out, thô neither the High Prieſt, nor the Roman Governour ſign the Warrant.

2. The ſecond Uſe we are to make, is *Prayer*. God's Promiſes do not ſuperſede, but ſuppoſe and require this Duty, and the Text is an act of *Faith* and *Interceſſion* together.

Ezra and *Nehemiah* are very inſtant in this Office, even when the time was *ſet*; and *Daniel*, thô he underſtood by Books the Years of the Captivity to be *appointed*, betakes him with earneſtneſs to *Prayer*, and reckons the omiſſion, as one of their great Crimes, *Dan.*9.13. and God (after many Promiſes for the reſtoring his People) tells them, *Ezek.*36.37. *I will yet be enquired of, by the Houſe of* Iſrael *to do it for them.* And thô the Prophecies in the *Revelations* are moſt critical in the *times*, which intimates that they are certainly *ſet*, tho poſſibly uncertainly underſtood; nay, the Angel ſays in the laſt Chapter, *The time is at hand*, and he which *teſtifies* of theſe things ſays, *Surely, I come quickly*; yet the *Spirit and the Bride ſays, Come*; and the Apoſtle concludes all, *Even ſo, Come Lord Jeſus.* Nay, the nearer God draws to us in *fulfilling* his Words, as Men grow more inquiſitive, and are more enlightned, ſo more Zealous, and (as a Ship that ſails faſteſt, they ſay, towards the Shore) ſo more earneſt in Prayer for the accompliſhment. And I wiſh we had this Argument of the approach of Our Deliverance.

Object.

Object. But you will ſay, *The* Set times *of Deliverance are not diſcovered to us, as to the Jews: Shew us ſome* Sign *whereon we may ground Our Hope and Joy.*

Anſw. Thô to *ſeek after a Sign* be no laudable Character in the Scriptures of them that do ſo, yet I ſhall try if I can gratifie, that I may inſtruct you in this.

Firſt therefore, When the *Provocations* of your Enemies are higher than yours, and your *Humiliations* deeper than theirs: When they *boaſt* and rejoyce that they can do *miſchief*, and cry, *Down with it, down to the ground*; and we are humbled to the *Duſt* for the Evils we have done, as well as ſuffer'd; that's a Criſis of Judgment on their ſide, and Mercy on ours. But alas! if all be true that *Each* ſays of *Each*, God is ill-ſerved on both ſides: But take theſe apart; When the Luſts of Men grow ſo unruly, that neither Laws, nor Promiſes, nor Oaths can reſtrain them, and as if it were a *ſmall thing to weary Men*, by diſpenſing with and ſuſpending their Laws; but they muſt *weary God*, not only by ſinning againſt, but rejecting *His* Law. This is one *Sign* that the Harveſt is ripe for the Sickle, if we may believe the *Pſalmiſt*, *It is time for thee, Lord, to lay to thine hand, for they have deſtroyd thy Law.* Pſal. 119. 126.

Again, When Men are more ſenſibly touch'd for the Publick, than their Private Loſſes, for their *Country* than their *Family*, and for *Religion* than their *Country*, *i. e.* for God's Honour than their own; that's another Sign (given here by the *Pſalmiſt*) why the *Set time is come*; *for thy Servants take pleaſure in her Stones, and favour the*

Duſt thereof. The Burnings of their own Houſes and Plantations are not near ſo ſenſible to them, as the havock that is made in *God*'s Houſe and Vineyard, which they cannot think of without the greateſt Senſe and Sorrow.

By this you may know, how you are qualified for future Deliverances, and how thankful for the paſt. Thankfulneſs for Mercies received, is the greateſt engagement upon God to give us more: But, if we be not ſenſible of what we have loſt, we cannot be thankful for what we had, and then we ſtand here as Profane Mockers, and Hypocrites before God; and yet if you reflect on your Deliverance, as you ought, eſpecially on that of this Day, even of *this* ſame Day, as the *Prophet* ſpeaks, *Ezek.* 42. 2. in which the King of *Babylon* ſet himſelf againſt *Jeruſalem.* You cannot but bow your Heads and worſhip the God of your Salvation, by whom you eſcaped Death. If we conſider the Security the *Proteſtants* were in, *Charity thinking no evil*, it is a wonder they were not all deſtroyed, and that any were ſnatch'd out of the Fire: For who could expect Evil from a People unprovok'd, with whom they had contracted Alliances and Friendſhips; who enjoy'd equal benefit of the Laws with the *Proteſtants*, ſhar'd equally in the Legiſlative Power and Adminiſtration of Juſtice; had the Bar fill'd with Lawyers of their own Perſwaſion; had (by Connivence) the toleration of their Religion and exerciſe of their Eccleſiaſtal Juriſdiction, and all the Orders of their Hierarchy, thô to the ſcandal of the Laws againſt them; that neither theſe Favours, nor the Fear of the juſt Vengeance of this Kingdom,

dom, if not of the Almighty, ſhould reſtrain them from ſo barbarous a Deſign? *Tantum Religio potuit ſuadere.* Nothing but *their* Religion was capable to inſpire them to ſuch Cruelty. The Government could not believe it, thô advertiz'd of it by King *Charles* the Martyr, *March* 16. 1640. half a year before; and by another Hand, a Fortnight. Nay, ſcare could *Connelley*'s Diſcovery be credited the very Night before the Butchery: And if Government (that is commonly Jealous) were thus ſupine, how ſoundly did the poor Men abroad in the Country ſleep, never dreaming of ſuch a Danger, till the *Skein* was at their Throat, or the *Flames* about their Ears? It muſt make your Ears tingle, and your Hearts ake, ſhould I call to your Remembrance, what you have known, or your *Fathers have told you*; how many they burnt, making Hundreds together to paſs through the Fire to their *Moloch*, they in the mean time crying out, *How ſweetly do they fry?* forcing Droves of men and women into Rivers, burying ſome alive, ripping up Women big with Child, and giving the Infant to the Dogs; compelling the Wife to kill the Husband, and the Son the Mother, and then murder the Son; forcing men to Maſs, and then kill them, that they might dye in the true Faith: and when they were tired, boaſting and contending who had obliged the Devil moſt in ſending him moſt Souls. *If this be Humanity, let me live among the more merciful Beaſts! If this be Religion, let me live among thoſe that have none!*

I have reaſon to beg pardon for ſo melancholy an Entertainment, pouring ſo much Water into the Wine

Wine of your Feſtivity. But I have done it, 1. That in Contemplation of what you have eſcaped, you may be the more thankful. 2. That you may the more deteſt that Superſtition that approves ſuch Cruelty. For Pope *Urban* the Eighth, in *May* 43, *ad futuram rei memoriam*, and pity it is it ſhould be forgotten, ſends them a Plenary Indulgence, and Remiſſion of all their Sins, on account of thoſe their good Services.

But they Object, *That 'tis diſingenuous to reproach men for their ſins after Repentance; and they made their Peace with the King, and were afterward good Subjects.*

And I ſhould ask their pardon, if as they ſhew'd *their Faith* by *their Works*, they had ſhew'd their Repentance, by *fruits* meet for it. But as to the Peace and Articles they challenge, 1. It is to be obſerv'd it was a forc't and after-game, when they had in vain by deputed Commiſſioners offer'd the Protectorſhip of the Kingdom to the Pope, to the French King, King of *Spain*, the Duke of *Lorrain*, or any other Popiſh Prince.

2. They took advantage of the King's ill Affairs in *England*, and were ſo long before they would conclude, that inſtead of doing the King Service, it haſten'd his Death; for it was not ſign'd till the middle of that Month in the latter end of which he was murdered.

3 After this, they diſown the King's Authority in the Hands he placed it, Excommunicating the Lord Lieutenant, the Lord of *Ormond*, and all that adher'd to him, and attempted to ſeize him in *Waterford*, *Lymerick*, and *Galway*, and deny'd him entrance in other places.

And

And whereas their way of purging themſelves is by criminating the Proteſtants, let the difference be obſerved between them. The Papiſts went into Rebellion voluntarily, and by neceſſity of their Affairs made Peace twice, and as often broke it: And by this their Rebellion, forced ſome Proteſtants to take Arms for Bread, and to recover their Eſtates, under a Power, which they themſelves after own'd as the *Legal Authority, and ſecure Sanctuary for their Lives and Conſciences:* And theſe very Proteſtants, as ſoon as they had opportunity, in *Convention*, firſt declared their abhorrence of the Murder of the Father, even out-running *England* in that matter, and then declared for the Son, putting their Lives and Fortunes in the King's hand, without any *Articles* or *Conditions:* So that upon the whole matter, the caſe ſtands thus; *The Iriſh Papiſts ſaid they would ſerve the King, and did not:* Some of the *Proteſtants ſaid they would not, and did. Which of them did the Will of their Father?*

I am ſenſible how improper ſuch Diſcourſes ſeem in this place; but when you conſider the Latitude theſe Occaſions allow, of making a ſtep ſometimes out of the Rode of a Preacher, and the *Truth* of what I have ſaid, and the *Confidence* with which it is deny'd, I ſhall make no other Excuſe.

And what now remains to be done, but while we with thankful hearts remember the great Mercy of paſt Deliverances, we ſeriouſly and ſadly bewail and repent of thoſe ſins which have brought now the ſecond time the ſame Judgments upon us; ſo ſhall our ſecond Deliverance be greater than the former, and we and our Poſterity ſhall ſay as

Jer. 16. 14, 15. as in the Prophet *Jeremiah*, *The days come, in which it shall no more be said, The Lord liveth that brought up the Children of* Israel *out of the Land of* Egypt, that delivered us from the Rebellion begun 41; *but the Lord liveth, who bringeth us from all the Lands, whither he hath driven us* (as when the *set time* is come) *he will bring us again into the Land that he gave unto our Fathers.*

FINIS.

Newly Published:

Roman Forgeries in the Councils during the first four Centuries, together with an Appendix concerning Forgeries and Errors in the Annals of Baronius. *By* Thomas Comber *D.D. Prebend of* York. *Printed for* Robert Clavell.

A true Account of the Siege and Famous Defence made at London-Derry. *Written by the Reverend Mr.* Walker, *late Governour there; Licensed by Command of the Right Honourable the Earl of* Shrewsbury *his Majesties Principal Secretary. Printed for* Robert Clavell *and* Ralph Simpson.

26009